



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

OE. *sūðanēastan*.

To my note on *Chr.* 900 (*The Christ of Cynewulf*, pp. 180-1) should be added an extract from a predecessor of Jerome. The passage is from *Lactantius, Div. Inst.* 2. 10 :

'He also established two parts of the earth itself opposite to one another, and of a different character—namely, the east and the west ; and of these the east is assigned to God, because He Himself is the fountain of light and the enlightener of all things, and because He makes us rise to eternal life. But the west is ascribed to that disturbed and depraved mind, because it conceals the light, because it always brings on darkness, and because it makes men die and perish in their sins. For as light belongs to the east, and the whole course of life depends upon the light, so darkness belongs to the west ; but death and destruction are contained in darkness. Then He measured out in the same way the other parts—namely, the south and the north, which parts are closely united with the two former. For that which is the more glowing with the warmth of the sun is nearest to and closely united with the east, but that which is torpid with colds and perpetual ice belongs to the same division as the extreme west. For as darkness is opposed to light, so is cold to heat. As, therefore, heat is nearest to light, so is the south to the east ; and as cold is nearest to darkness, so is the northern region to the west. And He assigned to each of these points its own time—namely, the spring to the east, the summer to the southern region ; the autumn belongs to the west, and the winter to the north. In these two parts also, the southern and the northern, is contained a figure of life and death, because life consists in heat, death in cold. The day, which the first east supplies, must belong to God, as all things do which are of a better character ; but the night, which the extreme west brings on, belongs, indeed, to him whom we have said to be the rival of God.'

ALBERT S. COOK.

Yale University.

CHAUCER'S *dremes* : *lemes*.

To the Editors of *Mod. Lang. Notes*.

SIRS :—Dr. G. R. Noyes, in the December number of the *M. L. N.*, calls attention to a peculiar rime in Chaucer ; *dremes* : *lemes* (with open and close *e* respectively ; *C. T. B.*, 4119-4120). But he is mistaken in thinking it is unprecedented, and that it is not noticed by ten Brink or Skeat. ten Brink has commented on this instance, and cited others in his *Sprache u. Verskunst*, 2d ed. p. 191 ; and Skeat has not left the point

unnoticed (*Oxford Chaucer*, Vol. VI, p. xxxv ff.).

My colleague, Dr. G. L. Hamilton, points out to me that examples of the same phenomenon are to be found in Gower (Cf. *Fahrenberg, Herrig's Archiv*, xcix, 390, 408 ; G. C. Macaulay, *Works of Gower*, II, p. xcvi), and Scotch poets (*Anglia*, xviii, p. 128).

J. S. P. TATLOCK.

University of Michigan.

"WAIT A BIT."

To the Editors of *Mod. Lang. Notes*.

SIRS :—In working through the early numbers of the *Zs. f. deutsche Philologie*, I came across the following, Vol. ix, p. 494, in Rieger's review of Erdmann, *Ueber Klinger*, etc. :

Der Kleine Karl von Berlichingen . . . sagt sogar : "'s is gar zu schön," und "wart e bis." Im letzteren Falle spricht er weder hochdeutsch noch frankfurtisch richtig ; frankfurtisch hätte er sagen müssen *e bissi* ; dieses deminutiv schien aber wol dem dichten etwas zu gewagt und er setzte lieber etwas selbst erfundenes, das ihm der schriftsprache näher zu stehen schien.

Without laying too much stress upon the infelicity of Rieger's phrase *selbst erfundenes*, which suggests too painfully the New York shop-sign : *Selbstimportierte Weine*, I should like to raise two questions :

1. Could, to the author of Goetz's famous answer to the Reichshauptmann (original edition), anything sound *zu gewagt* ?

2. Putting the Frankfurt dialect aside, is—or was—there no German dialect having the word *bis(s)* in the sense of the English "bit" = a little ? Perhaps some of our German specialists can answer the question. To me it would be a pity, if the German should be found without an exact equivalent to our "Wait a bit."

J. M. HART.

Cornell University.

A QUERY OR TWO.

To the Editors of *Mod. Lang. Notes*.

SIRS :—What game is meant by *Luftkegel*, used by Polenz in his *Glueckliche Menschen* ? How do you English *reizsam*, *Reizsamkeit*, coined and used by Lamprecht in his *German History* ? These words are in no dictionary that I know of.

H. C. G. BRANDT.

Hamilton College.